Thoughts

For The

Week of Prayer

Beginning

November 28, 1909

Additional copies may be had for 25 cents per hundred from the Brotherhood of St. Andrew, 88 Broad Street, Boston, Mass.

At a conference of representatives of seven lay Brotherhoods in the United States held in Chicago, January 23, 1908, it was voted to recommend to the Brotherhoods and to other organizations of men and to missionary boards throughout the world, the observance of the week beginning with the Sunday following the last Thursday in November as a week of special prayer for the spread of Christ's Kingdom among men throughout the world.

The suggestion was very generally accepted by Christians everywhere of every name. Brief suggestions of topics for prayer and meditation were issued, which were printed in full in very many religious papers, and of which, in leaflet form, about 350,000 copies were circulated. It was translated into Chinese, and in Brazil into Portuguese.

At a similar conference held in Pittsburg February 26, 1909, at which were present representatives of the Baptist, Congregational, and Methodist Brotherhoods, the Presbyterian Brotherhood of America, the United Presbyterian Men's Movement, the Brotherhood of the Disciples of Christ, the Federation of Men's Church Organizations, the Brotherhoods of St. Andrew and of Andrew and Philip, the International Y. M. C. A., the National League of Universalist Laymen, the Presbyterian Brotherhood in the Southern Church, the National Conference of Church Clubs, the Laymen's Missionary Movement, the Federal Council of Churches of Christ in America, and the Laymen's Evangelistic Conference, it was voted to urge the observance of a similar week again. Since the conference, promises of co-operation have been received from the Men's Organization in the Lutheran Church and the Brotherhood of St. John, in the United States, and from the Brotherhoods of St. Andrew in Canada, the West Indies, England and New Zealand, from the Church of England's Men's Society, and from the heads of several Churches in Asia and Africa.

It was voted also to recommend to the Brotherhoods to cooperate in the International Y. M. C. A. Week of Prayer for Young Men during the second week of November, 1909, unless the World's Conference of the Y. M. C. A. sees fit to unite with the Brotherhoods in the later week.

This leaflet is put forth by the executive committee of the Inter-Brotherhood Conference, by way of suggestion only. It is hoped that each organization and every pastor will take the matter up in such way as will best effect the common purpose. It would be well if the general idea and the special subjects were made the topics of sermons or other instruction in the time between now and November 28th.

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SUNDAY.

Romans, VIII. *The Idea of Prayer:* the lifting up of the heart to God, with all that is in the heart — our

joys and sorrows,
hopes and fears,
sins and doubts and needs.

Psalm CXLI, 1-2.

Create in me a clean heart, O God, and renew a right spirit within me.

The *elements* of prayer:

1. Worship, for what God is in Himself, Rev. IV. II.
2. Thanksgiving, for what He has done for us in Creation and Preservation, Redemption, Sanctification. Rev. I, 5-6; Rev. V, 9-10.
3. Confession of our sins and unworthiness. Ps. LI.
4. Petition for our real needs,
   for the body and soul,
   for ourselves and for others.

Psalm LXII, 8; Zech. XII, 10; 1 Kings VIII, 38-39.

Let us ask for a spirit of prayer,
for a right understanding of its meaning,
for a filial confidence in approaching God,
for the recognition of His hand in all the ordering of the world,
for all who are living without God in the world,
for all who are negligent in prayer,
or formal in its performance.

MONDAY.

1 Cor. XII. *Agreement in Prayer:* the meaning of Christ's promise to two or three who agree in prayer (Matt. XVIII, 19-20) is the elimination of selfishness from our prayers, desire for the common good; for God, our common Father, desires the good of all His children. And prayer, being communion with Him, must be directed to His purposes. John IV, 24; Rom. XIII, 10; 1 John IV, 7-8; Hebrews X, 24.

The law "*Our* Father, give *us* — forgive *us*, deliver *us*."

What we ask for ourselves we must desire for others.

.....prize.....share with .....
.....dread.....ward off from ....

Let us pray for a brotherly spirit and the recognition of our fellowship one with another, among classes and nations, as well as among individuals.

For the recognition of the Christian law in all matters of trade and commerce, for the reconciliation of opposing interests

TUESDAY.

1 John v, 14 and 15. *Prayer and the Will of God:*

1. Prayer is not to bend God's will to ours. but to lift our will to God's.
2. Our wills can remain in union with God's only so far as we determine that they shall, therefore we must pray continually.
3. Prayer does not expect God to further our plans, but waits on God that we may coöperate in the accomplishment of His purposes. Hebrews xiii, 21.
4. Prayer is not in violation of His laws, does not seek to upset the order of the world, but calls forth His power, which is always exercised in wisdom and in love.
5. True prayer, that is, the entire surrender of our will to God's, is real spiritual work. It calls forth the power of God, and sets Him free to accomplish through us His purpose. Therefore we must pray nothing doubting; it is blasphemy to pray without confidence of result. Mark vi, 5, 6, James i, 5, 7.

Prayer does not set aside any of the means, whether instruments or agents, which God ordains, but uses them all as links with Him.

Let us pray for a real surrender of our will to God's,
that we may work together with Him,
that we may repudiate all that would be contrary to His will,
that we may subordinate our desires to His purpose,
and place all our powers at His disposal.

WEDNESDAY.

John xiv. *Prayer in Christ's Name:* John xiv, 13, 14, xv, 16, 17, xvi, 23, 24. It is not to use Christ's name as a charm with God; but that we may rise up to our dignity as members of Christ. To ask in Christ's name is to ask with Christ's authority for what He would ask, 1 John v, 14.

The prayer that He sanctions,
.....inspires,
so we pray in the Holy Spirit (Jude 20, Rom. viii, 26).

Let us pray for the missionary work of the Church at home and abroad,
for an increase of missionary zeal throughout Christendom,
for all engaged in missionary work, teachers, doctors, nurses and others, as well as ministers,
large heartedness,
recognition of God's manifold wisdom in dealing with various peoples,
witness in life and temper to Christian standards and Christian grace,
a spirit of entire self-sacrifice.

THURSDAY.

Philippians ii. *Prayer and work.*

Prayer is not a substitute for work, but to inspire it.
We are to be fellow-workers with God.
Therefore we must gain His point of view,
..... cultivate all our powers,
..... use our best endeavors.

We must seek the accomplishment of His will and the setting up of His Kingdom (the rule of truth and justice, of purity and love), in every department of life, domestic, social, civil, commercial.

Let us pray for a due supply of workers in Christ's cause, for a multiplication of vocations to the ministry and to special service
for all Christian workers,
sanctification of life,
loyalty to Christ and His truth,

knowledge and judgment,
spiritual leadership,
zeal for souls,
power in speech.
devotion in prayer.

FRIDAY.

Hebrews IV, 14; V, 10. *Prayer and sacrifice.*

Prayer involves self-surrender, the offering of all we have and are, the oblation of ourselves, our souls and bodies, as a reasonable, holy and living sacrifice to God (Rom. XII, 1), to do and bear and dare whatever He may appoint, for His glory and the good of our brethren.

After the example of Jesus Christ (John XII, 24-28; Luke XXII, 42)

Let us pray (a) for all sufferers in mind, body or estate, patience, relief and the hallowing of their sufferings, (b) for a spirit of self-sacrifice, and a readiness to suffer for the name of Christ, in resisting temptation, in meeting opposition, in laboring in His cause.

SATURDAY.

Ephesians IV 1-16. *Prayer the road to unity.*

In prayer it is *God's* will we seek to have done, His Kingdom set up and extended.

In prayer we see others from God's point of view — their capacities and possibilities.

In prayer we are approaching the one Father in the name of the one Mediator with the aid of the one Spirit.

Let us pray for the reunion in one body of all disciples of Christ.

For the correction of what is amiss, the supply of what is wanting,
the strengthening of what is good in every part of the Church,
for the removal of prejudices, suspicions and misunderstandings,
for the guidance of all endeavors to promote unity,
for a brotherly spirit.

SUNDAY.

Philippians I. *Prayer and Thanksgiving.*

Prayer issues in Thanksgiving as we note God's dealings.

Thanksgiving leads to prayer, experience of the past giving confidence for the future.

This is St. Paul's general rule at the beginning of his Epistles, e.g., Phil. I, 3-11, I Cor. I, 4-9.

This is the rule of the Lord's Prayer, "Hallowed be Thy Name," the first of its petitions.

We must thank God for known and unknown answers to prayer, for answers better than we had asked or desired.

True thanksgiving means a deeper consecration of one's self.

Let us offer thanks for all blessings known and unknown, spiritual and temporal,

for life and health, kinsfolk and friends,
for recoveries and deliverances,
for education and advantages,
for our knowledge of the Christian religion,
for the means of grace, received or offered,
for calls and recalls to God's service,
for successes and checks,
for all that God has done for us and in us and through us,
for all answers to prayer, recognized and unrecognized,
for all extension of Christ's Kingdom,
for all advance toward unity,
for the uplifting and hallowing of domestic, social, commercial and civic life by Christian principles.

"Stablish, O Lord, that which Thou has wrought in us."

RECOMMENDED FOR READING.

THE CHRISTIAN DOCTRINE OF PRAYER. By A. C. A. Hall, D.D. 115 pp. 12 mo. With a list of passages in the New Testament on Prayer, net $1,10. Longmans, Green & Co., London, New York and Bombay.

THE MORNING WATCH. By John R. Mott, 17 pp., paper, 5 cents.

THE SECRET PRAYER LIFE. John R. Mott, 20 pp., paper, 5 cents. Student Volunteer Movement, 125 E, 27th St., New York.

THE HOLY OF HOLIES. By Alexander Maclaren, D.D. 12 mo. 5 shillings. Hodder & Stoughton, London.

PRAYER AND THE LORD'S PRAYER. By Charles Gore, D.D. 12 mo. 77 pp., 60 cents. Wells, Gardner, Darton & Co., London, and E. S. Gorham, New York.

WITH CHRIST IN THE SCHOOL OF PRAYER. Thoughts on our training for the Ministry of Intercession. By Andrew Murray, D.D. 12 mo. 274 pp. 75 cents. Cheap edition 16 mo., 35 cents. Fleming H. Revell Co., New York, Chicago, Toronto, London, Edinburgh.

MEDITATIONS ON THE LORD'S PRAYER. By A. C. A. Hall, D.D. The Young Churchman Co., Milwaukee, Wis., U. S. A., 16 mo. net 50 cents.

QUIET TALKS ON PRAYER. By S. D. Gordon. 12 mo. cloth 234 pp. 75 cents, net. International Committee of Y. M. C. A., 124 E. 28th St., New York, and Fleming H. Revell Co., New York, Chicago, Toronto, London, Edinburgh.

SECRET PRAYER. By H. C. G. Moule, D.D. 24 mo. 143 pp., 40 cents, Seeley & Co., 38 Great Russell St., London, and Thomas Whittaker, New York.

WITH GOD IN PRAYER. By Charles H. Brent, D.D. George W. Jacobs & Co., Philadelphia and London. 16 mo. 73 pp., net 50 cents.

A MIGHTY MEANS OF USEFULNESS. By J. G. K. McClure, D.D. 127 pp. 12 mo. Cloth 50 cents net. Fleming H. Revell Co., New York, Chicago, Toronto, London, Edinburgh.